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LUCIFER.

THE LIGHT-BEARER.

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THE VICTORY.

There is "great rejoicing at the nation's capital," so says the morning's paper.
The enemy's fleet has been annihilated.
Mothers are delighted because other mothers have lost sons just like their own.
Wives and daughters smile at the thought of new-made widows and orphans.
Strong men are full of glee because other strong men are either slain or doomed to rot alive in torments.
Small boys are delirious with pride and joy as they fancy themselves thrusting swords into soft flesh, and burning and laying waste such homes as they themselves inhabit.
Another capital is cast down with mourning and humiliation, just in proportion as ours is raised up, and that is the very spice of our triumph.
How could we exult without having a fellow-man to exult over?
Yesterday it was the thrill of grappling with him and hating him.
To-day we grind our heel into his face and despise him.
This is life—this is patriotism—this is rapture!
But we—what are we—men or devils? and our Christian capital—what is it but an outpost of hell?

—*From War Echoes, by Ernest Howard Crosby.*

Characteristics of Property and Communism.

There are different kinds of property: (1) Property pure and simple, the dominant and seigniorial power over a thing; or, as they term it, *naked property*. (2) *Possession*. "Possession," says Duranton, "is a matter of fact, not of right." Toullier: "Property is a right, a legal power; possession is a fact." The tenant, the farmer, the usufructuary, are proprietors. This double definition of property—domain and possession—is of the highest importance; and it must be clearly understood, in order to comprehend what is to follow.

From the distinction between possession and property arise two sorts of rights: the *jus in re*, the right *in* a thing, the right by which I may reclaim the property which I have acquired, in whatever hands I find it; and the *jus ad rem*, the right *to* a thing, which gives me a claim to become a proprietor. . . .

I ought not to conceal the fact that property and communism have been considered always the only possible forms of society. This deplorable error has been the life of property. The disadvantages of communism are so obvious that its critics never have needed to employ much eloquence to thoroughly disgust men with it. The irreparability of the injustice which it causes, the violence which it does to attractions and repulsions, the yoke of iron which it fastens upon the will, the moral torture to which it subjects the conscience, the debilitating effect which it has upon society; and, to sum it all up, the pious and stupid uniformity which it enforces upon the free, active, reasoning, unsubmissive personality of man, have shocked common sense, and condemned communism by an irrevocable decree. . . . .

Communism seeks *equality* and *law*. Property, born of the sovereignty of the reason, and the sense of personal merit, wishes abov all things *independence* and *proportionality*.

But communism, mistaking uniformity for law, and levelism for equality, becomes tyrannical and unjust. Property, by its despotism and encroachments, soon proves itself oppressive and anti-social.

The objects of communism and property are good—their results are bad. And why? Because both are exclusive, and each disregards two elements of society. Communism rejects independence and proportionality; property does not satisfy equality and law. . . . .

This third form of society, the synthesis of communism and property, we will call *liberty*.

In determining the nature of liberty, we do not unite communism and property indiscriminately; such a process would be absurd eclecticism. We search by analysis for those elements in each which are true, and in harmony with the laws of Nature and society, disregarding the rest altogether; and the result gives us an adequate expression of the natural form of human society,—in one word, liberty.

Liberty is equality, because liberty exists only in society; and in the absence of equality there is no society.

Liberty is anarchy, because it does not admit the government of the will, but only the authority of the law; that is, of necessity.

Liberty is infinite variety, because it respects all wills within the limits of the law.

Liberty is proportionality, because it allows the utmost latitude to the ambition for merit, and the emulation of glory.

—*Proudhon: "What Is Property?"*

Increased Intelligence Decreases Marriage Rate.

When asked recently to what cause she attributed the large decrease in marriage for 1901 in Rochester, New York, Miss Susan B. Anthony said:

"Well, I think that one reason for the decrease in the marriage rate is the increased intelligence of the women. In the old days women were married at the age of sixteen years, and from that time until they arrived at the age of forty their one aim seemed to be give birth to a child every year or two years. Thus the heyday of their lives was spent in hopeless toil and sleepless nights, and the women became old long before their time. What this world wants is fewer children and those better born and bred.

"A woman who marries a man and finds that he is a drunkard or a licentious man is committing one of the worst sins against society if she continues to live with that man after her discovery. One of the greatest crimes is the bearing of children by such a couple. In a case of this kind the woman should secure a divorce, and see to it that she does not rush into another such alliance."

A paternal government never becomes so thoroughly fatherly that its children don't have to pay all its bills.—*Puck*.

A Rose by Any Other Name.

BY R. B. KERR.

For many ages the best men and women have tried to found society on a new basis, in order to escape from the oppression of the weak by the strong. But in 1840 Proudhon revealed to the world a simpler way. He discovered that the supposed evils of the world were not really bad, but all had bad names. He showed us how, by simply giving every evil a new name, it would be possible not only to enjoy every existing evil, but to derive unspeakable delight from the resurrection of all the evils of the past. His followers have extended his researches with the most happy results.

To the Proudhonian "punishment" is an abomination, but for the sake of "protection" dangerous persons should be confined for life. Those who were supposed to be "criminals" are really only "lunatics," and justice demands that they lose their liberty under a new name.

Force must ever be abhorred, but it is right to "resist invasion." The Proudhonian says that property is robbery, but he greatly approves of "possession." He would allow a man to "use and occupy" the best corner lot on Broadway, New York, and erect on it a sky-scraper twenty stories high. On the ground floor he could run a store, and the mere advantage of position would enable him to do a thousand times as much business as a man with an inside lot in the suburbs. The remaining nineteen stories he could rent at fabulous figures, and soon accumulate a gigantic fortune. He would have to pay nothing for his location. The single taxer would denounce this as 'monopoly"; but the Proudhonian calls it "equality of opportunity" and smiles.

The Proudhonian would substitute "voluntary protective associations" for the present machinery of the law. The words have a very familiar sound, especially to the ear of a Scotchman. Before 1746 the Highlands of Scotland were entirely in the hands of such protective associations and were only nominally connected with the British government. There was no central authority of any kind, only protective associations. The associations were quite voluntary, as far as any law was concerned; though perhaps a man who wished to change his association might have had a good many dirks in his body before he got very far. We have all heard of the McDonalds and the Campbells, how well they "protected" themselves and aggressed on each other and all the world besides. Some centuries earlier the Lowlands had similar organizations, and I myself am descended from the members of a famous protective association on the Border, whose historic feud with the Scotts has been immortalized in "The Lay of the Last Minstrel." The great business of the Scotts and the Kerrs was to fight each other, collectively and individually; but the necessities of nature often summoned them to cross into England and steal the cattle of the Dacres and Musgraves, incidentally burning every house and ravishing every woman they could find. Some attention had also to be given to other Scotch protective associations, like the Elliots and the Homes. But free association for protection was not peculiar to Scotland. We all know the sad story of Romeo and Juliet, which resulted from a little misunderstanding between those worthy protective associations, the Montagus and the Capulets. But why quote more cases, for during the greater part of human history in all countries free protective associations prevailed, uncurbed by any central authority. Yet, strange to say, all historians have considered them an abomination. All students of the past think that the most beneficent change in human history was the suppression of private war, and taking away from individuals and associations the right to bear arms and to use force, and the vesting of the right to use force as a monopoly in the hands of the representatives of the whole people. And, strange to say, every monarchy in the world owes its origin to the fact that the trading classes and the common people supported the monarch against the voluntary protective associations. But it seems they were wrong. The protective associations were founded on a splendid principle, but unfortunately they used a wrong name. They called themselves "clans." The warlike traders should have sent deputations to the Montagus and the Capulets, the Scotts and the Kerrs, urging them to change their names to "voluntary protective associations," and then I am sure they would all have been as meek as lambs.

Some years ago I got into a lively discussion with a delightful old gentleman, who was against all "government of man by man," until it transpired that, although against government, he strongly favored an "administration."

I was surprised that none of the Proudhonian journals quoted the figures lately given in the "Literary Digest," showing that in the last sixteen years 51 women and nearly 2000 men have been lynched in the United States. Such evidences of progress must be very gratifying to the apostles of voluntaryism. A murderer who is painlessly but legally electrocuted is indeed to be pitied, but glorious is the fate of the innocent man who is burned to death by a voluntary association.

Many writers have bewailed the evils of competition. It was left for Proudhon to show that the only objection to competition is that there is not enough of it. It should be absolutely "free," so that the weak may have no chance of escape from going to the wall. Sometimes a weakling inherits a fortune and escapes extinction, but Proudhon would give no favors except natural monopolies, and one may be sure that they would always be in the hands of the strong. He would leave the weak and the strong to compete at the same price in the same market, thus making it mathematically certain that every weakling would go to the wall. In fact, he would restore pure Darwinian natural selection among individuals, just as we find it in the "Origin of Species." But all the close students of natural selection, like Huxley and Alfred Russel Wallace, have denounced it as an inconceivably bad foundation for human society; and the latter, who was one of the discoverers of natural selection, has adopted cosmopolitan social democracy, the sole aim of which is to abolish natural selection, both as between individuals and between societies, and to depend wholly on free sexual selection for the future evolution of the race. But the Proudhonians think natural selection would be very nice, if called "free competition."

Proudhon, however, wishes one deviation from natural selection as it exists throughout nature. He wishes to bar the form of competition called aggression. He thinks the strong should not use their strength, although the weak may use their cunning. He would like to see the indolent and spendthrift athlete take his defeat from the puny man of thrift and industry without an effort at redress. He would have us think that, if all men could bear arms and unite in voluntary associations, those who could shoot best would take no advantage of those who could cheat best.

But the beauty of it all is that everything is called "liberty" by Proudhon. What matters it if half the men and women in the world are burnt at the stake without trial, so long as it is done by voluntary protective associations, in a world where government, the only foe to liberty, has been abolished.

I have said a good deal about Proudhon, for I am sorry to see the prejudice now existing against all the great humorists. Comstock would suppress Rabelais and Boccaccio, and now Roosevelt would suppress Proudhon. But such men cannot be suppressed, and Proudhon will be immortal like the schoolboy who said that the Iliad and Odyssey were not written by Homer, but by another poet of the same name.

Bound Volumes of Lucifer.

We shall soon have bound volumes of Lucifer for 1901. We shall be glad to receive orders in advance, so that we may know how many to bind. Money need not be sent until books are ready for mailing. Price $1 25; postage, 25 cents.

Do not overlook the additions to our book list printed in this number. We have in stock all books advertised by us, and are always glad to have our friends call and examine them.

How to Get Well and Keep Well.

BY D. WEBSTER GROH.

If your readers value health, they owe you more than they ever can repay for your excellent article on "Hygiene and Therapeutics" in Lucifer Dec. 12, as my experience of forty-seven years and that of my father's family for a still longer time have fully demonstrated.

By using nothing but the Hydropathic or "Water Cure" methods we have treated pneumonia, diphtheria, scarlet, typhoid and other fevers, and other diseases in our own families so successfully that patients generally recover in less than half the time required by the drug treatment. My father's death, at sixty-five, of apoplexy—something no physician pretends to cure—was the only death in either of our families in all that time.

In my own family of six persons none have been bed-fast with sickness two successive days in the past ten years, though none of us had naturally very robust constitutions.

The philosophy of the Hydropathic treatment is as follows: *All* disease is caused by impurity in the system. If in its normal condition and no impurity there, there can be no sickness.

Physicians generally admit this. Hence, to *eradicate* disease, it is only necessary to get the impurity *out* of the system. To get it out we need only to thoroughly *open all the vents* or exits through which it escapes—the bowels, pores of the skin and air-passages of the lungs; thus it is rapidly expelled from the system.

Water is the greatest solvent or dissolver in nature, therefore soak your entire body inside and outside thoroughly with it, to dissolve and dilute your internal impurities and facilitate their removal from the body, just as a flood carries along on its crest all the debris and accumulations of years from the stream's banks. Drink, bathe and inject all you well can.

Water is ten fold more necessary to the human being than food, as you can live much longer without food than without water. Dr. Tanner and others have fasted forty days, but no one ever lived so long without water. The system quickly and easily eliminates a surplus of water, but not so with food; so there is no danger of getting too much water in the system.

If inclined to vomit, drink very warm water copiously, to relax the muscles and facilitate vomiting thus throwing off the stomach's impurities; you can do so easier from a full stomach than an empty one, and, besides, the water dilutes and weakens the bile and other secretions or contents, making it much less offensive to discharge, while more thoroughly rinsing you internally.

Copious clysters of very warm water thrown repeatedly into the bowels melt and dilute all the waxy, fatty, hardened matter clogging those channels, and thoroughly cleanse them, giving you an *internal* bath which is often even more necessary than an external one.

Next, thoroughly bathe externally, followed by very brisk rubbing with the naked hand, so as to heat the skin by the friction thereof, thus melting the waxy, fatty matter clogging the pores, and, by the rubbing motion, simultaneously working it out of the skin.

Then admit plenty of pure air to the patient's room, and have him inhale it copiously by long full breaths, so it thoroughly penetrates every portion of his lungs, and the flood thereof helps exhale impurities.

Until the stomach can assimilate food (which the appetite will call for when needed) better give little or none, as it only obstructs the cleansing of the system, and repairing process, when undigested.

As a small quantity of lye will perfectly transform only a small quantity of grease into soap, so a small quantity (or weak quality) of gastric juice will properly digest only a small quantity of food, and, if too much food is taken, both it and the gastric and other digesting fluids are entirely wasted and become obstructions instead of benefits to the system. So better too little than too much food.

Rationally and carefully proceeding according to above directions immediately when taken sick will not only cure any ordinary disease very quickly, but often prevents what would otherwise be a fatal attack from even developing into the semblance of anything serious.

For specific directions for the treatment of every variety of disease, Dr. Joel Shew's "Hydropathic Physician," or Dr. Trall's "Hydropathic Encyclopedia" (by Fowler and Wells, New York) are sufficiently explicit for any ordinarily intelligent person, without the aid of a physician.

Rationalists should forsake the drug superstition as well as the religious one, and no longer make apothecary shops of their stomachs that are suited for nothing but food and water.

Hagerstown, Md.

American Press-Writers' Association.

One of the leading events of the present week was the appearance in the "Baltimore American," December 22 of a very adroitly worded communication from E. H. Judkins, M. D., of Boston, that opens with the name of Senator Henry Cabot Lodge and Alexander Hamilton as sponsors of a movement to defend the constitution of the United States and the Christian religion. And he goes on to say that a new society has been formed to combat the "Anarchist" Press-Writers' Association. This new society is called the Truth and Common Sense Club—in honor, I suppose, of a brace of aliases over which this same J. has been abusing several of the Press-Writers and incidently defaming the good names of Ingersoll and Paine, in the columns of the "Boston Traveler."

This new society has Mr. E. H. Judkins, LL. B., M. D., as its first president; Mr. E. Howard, Back Bay, Boston, for field secretary; and a Dr. Judson, Station A, Boston treasurer. A little detective work discloses that a good likeness of Judkins is recognized as E. Howard, at the general delivery window of the Back Bay station, and at station A, as Dr. Judson. It may help to explain the mystery of this close facial resemblance that exists among the officers of this anti-Anarchist society, if I betray the confidence of a private letter from Judkins in our possession. He urges the person to whom the letter was sent, to join in his scheme "because there is money in it," they could "manage the thing between them, and sell memberships at one dollar each to Christians and patriotic people that wished to save the country from the Anarchists. The enclosed article," which was the one printed in the "American," they "could use for free advertising in the newspapers."

I have trespassed on Lucifer's space with this matter, that our Anarchist friends may have a chance to get their grips packed, for Mr. Judkins thinks his society will spread like wildfire over this land.

This man claims to be a follower of Christ, but it must be in imitation of Judas and the Roman soldiers that he is following him.

NEW MEMBERS.

197 b. Lewis, Mrs. I. L., Bethel, Vt.
198 d. Brocter, Cris, Rapid City, S. D.

CORRECTION.

121 a. Osborn, Charles A., 7 & 9 Warren St., New York, New York.

A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

Funeral of Mrs. H. Houghton Chaapel.

J. C., Palmetto, Fla.:—Mrs. H. Houghton Chaapel entered more advanced spheres of life Nov. 20, 1901, from her home in Palmetto, Florida, after a brief illness, aged 78 years. For some months she had presentiments that her long, active, and useful life was near its end here. She gave directions for a plain coffin and funeral—no prayer, no invocation,—and that her husband, Jay Chaapel, speak over her lifeless body from their grove of palmettoes and live-oaks adjoining their home, which he did for about twenty minutes, after reading a poem, "Mon Ami" from her book published over a year ago. She left several bequests to the poor, to relatives and friends, and $4,000 to $5,000 to the "Free Thought University" at Silverton, Oregon.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Planning for Work.

The year 301, Brunonian Era, was a year memorable in human history. From present indications the incoming year will be not less prolific in events heavily freighted with weal or woe for earth's inhabitants.

It is the business of the public journal to serve as watchman or sentinel—to point out the dangers that may threaten the workers in the human hive, whether these dangers come from without, or lurk within the social groups, co-operations or organizations.

The greatest danger now threatening the real workers in the great human hive comes from the union of militarism, plutocracy and priestcraft—the various hierarchies of the world. All these crafts or guilds well know how to pool their issues to mutual advantage, but the stupid and hypnotized masses, instead of uniting for mutual aid and protection, spend their little reserve force—after providing for their most pressing necessities—in fighting each other, then march in vast processions to cheer and vote for the men and the laws that rob and enslave them.

* * *

Lucifer—First-born of the Sons of the Morning!

Lucifer—Herald of the Dawn! dawn of a brighter, happier day for mankind, let us hope—Lucifer, the Lightbringer, will try to do its part this coming year toward dispelling the mists of ignorance and error, and in showing the road that leads to the Land of Promise, the Land of Freedom and Justice for All and Special Privilege for None.

"At the Dawn of the Year."

Under this head the Chicago "Inter-Ocean" sends greetings on New Year's day, to its readers and patrons as follows:

"The United States of America turns the page of the new year at peace with all the world, successful in all its enterprises, and with its people rejoicing in material prosperity and moral enlightenment.

"Despite the shadow of that great national sorrow which fell upon it when William McKinley was struck down, the nation faces the coming year without misgivings. Grave problems and great tasks are before it, abroad, at home, and in its new possessions. Selfish influences are to be overcome and the pillars of progress and freedom advanced and more firmly set. Yet the people look back and see few failures and many successes, and graver dangers than any now threatening, triumphantly repelled.

"From the past and from their own rectitude of purpose they draw the fairest and fullest hopes for the future. They firmly believe that the Divine guidance which has blessed their efforts will not fail them now. They look upward and forward and highly resolve that 'government of the people, by the people, and for the people shall not perish from the earth,' but in this and succeeding years of the twentieth century shall live and grow as never before to bless mankind."

As a sample of modern journalism this brief article—presumably by the editor, George W. Hinman, deserves more than a passing notice.

The first statement is that the United States is "at peace with all the world." From the standpoint of an "administration organ" this is doubtless true. We are at peace with England, with Russia, Germany and other governments that like ourselves are engaged in plundering and murdering the weak and helpless—those whose only crime is that they desire to manage their own affairs in their own way.

"With all the world."

This is tantamount to saying that only those nations that have armies and navies powerful enough to make themselves feared, should be reckoned as part of "the world." The smaller and weaker tribes, races of people who have no such equipment, have no rights that the great predatory brigands—who divide up the earth among themselves—are in any wise bound to respect.

To show what "at peace with all the world" means a special dispatch to the Chicago "Chronicle," dated December 26, gives the charges made by Josiah Olb, the "Atlanta Constitution's" special correspondent in the Philippines, in which dispatch the statement is made that "the highly civilized and humane methods that characterized the gentle Weyler in Cuba are being resorted to by the American army in its efforts to subject the Visayans of the island of Cebu, of Borol, and would be put into effect in Samar if the conditions were favorable. . . . Gen. Hughes believes that 'war is hell' and he is giving the people of Cebu a taste of brimstone."

Proceeding, this correspondent of the best known paper, perhaps, in all the South, says:

"The people of the United States have no conception of the conditions prevailing down here. If they had a howl would go up from one end of the country to the other. Army officers tell of these things in confidence, but nothing is said with the idea that it shall get to the outside world. I have no doubt that when this appears in the Constitution there will be a chorus of denials, and yet I am writing only that which I get from the very best authority.

"General orders have been issued that whosoever shall in any way give aid and comfort to the enemy shall be visited with dire punishment; that his house shall be burned over his head and that he himself shall be dealt with as severely as is possible.

"The officer commanding the battalion over on Bohol has been given instructions to kill off everybody suspected of connection with the insurgents. He has been told that these orders give him the widest latitude; that he is not to be very particular whether the suspect is bearing arms or has been; if he is a suspect he is to be treated as an outlaw and shot down. The people are to be brought in from the country and cooped up in the towns. Those who refuse to come are to be hunted down."

Mr. Olb gives accounts of "many villages burned and innocent lives taken. . . . wholesale attacks upon native women by American soldiers," etc. Louis F. Post in the "Public," Chicago, copies from the letter of a private soldier in the Philippines, dated October, 1901, in which he gives an account of a raid he had just been engaged in, saying, "we ravaged the country with fire and sword. . . . We had a glorious time lately. . . . We got orders to start out and raise h—l. We did. Our progress could be traced by burning shacks [houses]. If a bird wants to follow our trail he will have to have a commisariat."

And this is what the Chicago "Inter-Ocean" means by

"peace with all the world, and successful in all its enterprises, and with its people rejoicing in material prosperity and moral enlightenment."

What kind of "moral enlightenment" is that which engages in wholesale slaughter of people on the opposite side of the globe, against whom our soldiers can have no possible grudge? and at the cost of thousands of lives on our part and hundreds of millions of money to be paid, sooner or later, out of the hard earnings of our own ill-paid working people—men, women and children?

* * *

"Rejoicing in material prosperity."

Yes, it is doubtless true that "stock transactions" and "bank clearings" show a greater degree of "national prosperity" than ever before, but WHOSE prosperity is it that is shown by these "chronometers of business conditions"?—quoting the Chicago "Chronicle."

Evidently it is the prosperity of those who deal in "stocks," and who are rich enough to do business with banks. Does it show prosperity for the great mass of wage-earners whose living expenses—flour, meal, meat, vegetables, coal, etc., are constantly advancing in price, with no corresponding advance in wages?

The national prosperity spoken of so much by the plutocratic press, shows simply, when properly analyzed, that, by a more cunning use of the power they have gained over labor the parasitic classes have been able to squeeze more of the earnings out of the real producers of wealth than they have ever been able to squeeze out of them before.

"Shadow of the great national sorrow." While there are probably few Americans that did not regret the tragical death of William McKinley, some of us find it hard to feel greater sorrow for the bereavement of his widow and his friends, personal and political, than we feel for the bereavement of the wives, children, and other friends of the thousands of soldiers—both American and Filipino—slain in a war for which the same William McKinley was mainly responsible; a war that had no better excuse on our part than political ambition and commercial greed.

* * *

To be frank and honest, rather than narrowly patriotic and "loyal," it is doubtless true that many of us feel far greater sympathy and sorrow for the condition in which thousands of Filipino widows and orphans are left by the tragical death of their husbands and fathers who fell bravely fighting against what to them was one of the most cruel and inexcusable of all invasions known to human history, than it is possible for us to feel for the condition of one woman—no orphan children—whose husband left her the possessor of a luxurious home, an unencumbered estate worth a quarter of a million, besides mining stock which is now reported to be immensely valuable.

* * *

As some of us see it, it is just this tendency on the part of the great majority of American journals of opinion to exalt and magnify the personality, the interests, the rights, and the wrongs, of the select and elect few, over those of the great mass of mankind, that is the most discouraging of all the discouraging features in the outlook of the incoming century.

It is just such utterances as those we have quoted in this article, put forth as by authority in the leading city dailies and popular magazines of the country, that convince us that the leaders of public opinion are either themselves deluded, hypnotized, in the interest of monarchy and aristocracy, or that they are consciously trying to delude and hypnotize their readers into submission to the change by which the "government of the people, by the people and for the people" is to become—if it has not already become—a government of the few, by the few and for the few.

M. HARMAN.

Philosophic Anarchism and Scientific Socialism.

A subscriber and old-time friend of Lucifer writes us as follows:

EDITOR LUCIFER.—In No. 896 you demand definitions and exact quotations as the only basis of argument—then yourself immediately ignore the rules to which you appeal. Laws which now violate liberty, justice and equality you condemn as "state-socialistic." Will you please give your reason for doing so? What writer known to be a state socialist can you cite who favors the granting of privileges to individuals (which the laws you mention do)? If you investigate you will find them all opposed to these laws.

You say: "I see very little difference between the goal of Philosophic Anarchism and that of Scientific Socialism. They both mean liberty and justice for all and privileges for none."

"Scientific," means knowledge verified by experiment. All the Socialism, that is, collective ownership of wealth, now known to the world, which is in any degree successful, is that undertaken by the state or its subdivisions called counties, cities, etc. There is not a single case of "voluntary socialism" as you term it, that is a well-established success; yet this is the sort which you identify with "Scientific Socialism," and which you think will soonest lead to the Co-operative Commonwealth. Common-wealth as illustrated by our pavements, lights, water supply, mails, which need not invade any one, etc., seem to me the logical beginning of the new order. You ask that we put aside the laws of evolution as well as experience and take for our model such puny and futile attempts as Oneida, Ruskin, or "Home," which many have abandoned finding better opportunities even in the disorder of the old system. C. F. H.

If our friend will read again the article in No. 896, headed "Quote Fair, Socialists," he will see that I made no attempt to quote from any author calling himself "State-Socialistic." The only place in which this term was used in that article is when it was said, "Competition is denied and defeated by the State-Socialistic laws in regard to money, land, trade, (tariffs) and patents (monopoly of ideas)."

Is it not plain as "the nose on a man's face" that reference is made by these words to our PRESENT laws in regard to money, etc? In the sense in which I used the term, every member of the Republican party, also most Democrats, Populists, etc., are State-Socialists. Our present postal service is often pointed out as proof of the advantages of state socialism. Our land laws, money laws, tariff laws, patent and transportation laws, are scarcely less state-socialistic in character than are the postal laws. Though not so apparent to the superficial observer, the invasions, the injustice, the robberies, committed under each and all of these laws are traceable to their state-socialistic features quite as logically and surely as the invasions, the injustice, the robberies committed under sanction of the postoffice department can now be traced to its state-socialistic features.

* * *

The criticism in regard to the term "scientific," is not without plausibility. What I had in mind would have been better expressed by the term "Ideal Socialism," or equitable or fraternal socialism, as against the inequitable, the partialistic, the paternal, or—as Beecher called it—the INFERNAL socialism we now have. Since we are hearing so much of "Christian Science," "Mental Science," "Psychic Science," "Occult Science," etc., etc., the word science itself has become discredited coin.

Brother C. F. H. says "Scientific means knowledge verified by experiment," evidently meaning that there may be knowledge that is NOT so verified. To my thinking there is no knowledge apart from experiment—that is, no knowl-

edge outside of, independent of, experience—either of our own senses or that of others.

But that which is satisfactory knowledge, science, to one mind is not such to another mind; what is success to one mind is failure to another. What is orderly arrangement to one is chaos to another.

* * *

For illustration: To the old Feudal Barons feudalism was orderly arrangement of the social relations. To their minds it was the best possible solution of the Social Question, using this phrase in its largest sense, as including the political and moralistic or ethical relations. To the slave-owner of the southern states of the Federal Union, chattel slavery for the African, with no rights that the white man is bound to respect, was the ideal relation, the only orderly relation of the two races. To our present-day captains of industry wage-slavery for the masses, with long hours of toil, a subsistence wage and "nothing to arbitrate," is the natural, the only "scientific" solution of the industrial problem.

* * *

Our critic thinks "the laws of evolution" have discredited the plan of voluntary co-operation, by the failure "of such puny and futile attempts as Oneida, Ruskin and 'Home.'" No one claims any of these experiments as triumphant solutions of the socialistic problem; none of them, perhaps, have achieved complete success, but as prophecies of the future, as object lessons in protest against the monarchic, the feudalistic, the oligarchic and aristocratic tendencies of our present political, industrial and ethical systems, none of them have been failures; and the fact that more experiments in the line of co-operative individualism and voluntary collectivism are now being made than ever before, is one of the most hopeful signs of the times.

* * *

"Commonwealth as illustrated by our pavements, lights etc." If it be COMMONWEALTH to arrange it so that a few schemers can make enormous fortunes out of public service, while the men who do all the hard labor in building and operating the public utilities get a bare subsistence, as now, then I do not know the meaning of the phrase commonwealth. And as long as "franchises" and public appointments generally are made the meed of "loyalty to party," just so long the present enormous discrepancies between rewards of the "corporation boss" and "the franchise" holder, on the one hand, and of the men they employ to do the hard work on the other, will continue to exist.

To suppose that the abuses of power will grow less, and that the gulf that now separates the holder of privilege from him who has only his wage-earning capacity to sell will ever grow less so long as government-of-man-by-man—"the state"—exists, is to deny the lessons of experience, the lessons of all human history.

* * *

Yes, "State-Socialism"—with the authoritarian state LEFT OUT—may be a good thing, but so long as compulsory government exists the tendency of social evolution will be away from equity and justice and towards concentration of power and privilege in the hands of the few.

How to eliminate the authoritarian state and inaugurate voluntary socialism and co-operative individualism—in other words, how to put manhood, womanhood, above the soulless, conscienceless machine called the state, instead of the state above manhood and womanhood, as now, is perhaps the supreme problem for the consideration of our socialistic and anarchistic reformers for the incoming year and the incoming century.

M. HARMAN.

Our Carnival of Crime and Vice.

Whether the annual holiday season known as Christmas and New Year is productive of any good may well be questioned, but that it is the occasion of much crime and vicious indulgence is beyond doubt. The following item clipped from a city daily is suggestive:

"It was not exactly 'peace on earth, good will toward men' everywhere in the United States on Christmas day. In many places there seems to have been absolute ignorance of or studied indifference to the angelic message. The press reports contain statements of at least sixty murders, growing more or less directly out of the celebration of Christmas. It is likely almost as many more were committed in places remote from the telegraph and railroad as part of the celebration when Christmas cheer had developed into inebriation, altercation and assault."

How much the religious superstitions connected with Christ-mass have to do with the usual mid-minter carnival of crime and vice may be a matter of conjecture, but that their influence is evil far more than good, can scarcely be doubted by those who give serious thought to the subject. A religion that teaches salvation by GIFT and FAITH, instead of by honest, manly, self-reliant effort, naturally encourages SHIFTLESSNESS, slavish dependence, vicious self-indulgence, with the not unreasonable accompaniment of recklessness as to the personal and property rights of others.

M. HARMAN.

To Those Who Have Paid for My Book.

In August last the promise was made that the autobiography of M. Harman would probably be ready for delivery about New Year's Day. The new year is here and the book *not ready*.

Cause first: Poor health. Second, the assassination of McKinley—causing such a furore against radical journals that it was deemed best that Lucifer's editor should devote his time and energy to the paper, and let other literary work wait awhile longer.

Now that the storm seems to have spent its fury, the work on the book will be resumed, but *no promises* as to when it will be ready. All that can be said now is that the writer will do the *best he can*. Meantime the offer stands open to return money to subscribers, or to send other literature instead.

M. HARMAN.

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S. A. Stern, San Diego, Cal.:—Wherever I see a progressive mind I give or send Lucifer, so enclose 25 cents for which please send "The Prodigal Daughter" and Lucifer 13 weeks to enclosed address.

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[Our stock of "What is Property?" is exhausted, we are sorry to say. If any of our readers have copies of this work for sale or exchange, we should be pleased to hear from them.]

L. H. Earle, Germantown, Pa.:—A book which ought, I should think, be in Lucifer's library is the "Psychology of Sex," by Havelock Ellis. The authorities of my library will not permit me to take it from their shelves, though they have it. There are many valuable works on the shelves of libraries which I find librarians unwilling to give out—to a woman, at least. I am thus hampered in my reading, my means not permitting me to buy all my books. Lucifer helps all it can, thank God!

[We have Vols. I. and II. of the "Psychology of Sex" in our collection of books. But they are difficult to obtain, and though not yet prosecuted in this country, it might be dangerous to sell them. Hence we do not advertise them for sale. L. H.]

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